

3.1.5

7a (יתב רב יוסף) → 8a (חבריה)

- I. Analysis of מחלוקת re: open מבוי (חנניה v. ת"ק) (report of רב יוסף, before הונא, quoting רב יהודה in רב's name)
- a. **רב** limited to a מבוי between streets or city squares
 - b. *However*: If bounded on either side (or both) by a field, only צורת הפתח+לחי/קורה needed
 - i. **רב** (בשם רב יהודה) ד' יוסף: if the מבוי dead-ends into back-alley, no need for any "fix"
 - ii. **אבני**: that addendum must be שמואל (not רב)
 1. **רב** had two rulings that contradict this; the first is מבוי המפולש לרה"ר on both sides
 2. *And*: רב ruled that if מבוי wall is fully breached into חצר, and חצר opens into רה"ר
 3. *Then*: the חצר is permitted; the מבוי is אסור
 - iii. **רב יוסף** (response to **אבני**): knew of a case in a village with a מבוי that opened into a רחבה
 1. *Ruling*: רב יהודה ruled that it needs no "fix"
 2. *And*: we can accept that רב יהודה was relying on שמואל, not רב
 - a. *However*: we need not say that, since רב only forbade if the residents of the חצר did not make an עירוב with the residents of the מבוי
 - b. *But*: if they made an עירוב with the rest of the מבוי, it is permitted
 - i. *So*: רב's ruling could be בשם רב and there is no inconsistency
- II. Hypothetical discussion – we originally thought that רב even forbade if חצר-מבוי had joined via עירוב
- a. *If so*: why do שמואל/רב disagree with an עירוב and why do they disagree without an עירוב?
 - i. **לא עירבו**: a מבוי which appears closed on one side – if it is ruled as closed on both
 1. *In which case*: it is permitted to carry in the מבוי if it opens into the חצר
 - ii. **עירבו**: does the היתר of a רחבה שכלה מבוי apply only if it opens into middle of חצר
 1. **רב יוסף**: if it opens into side of רחבה – it is אסור
 2. **רב**: that היתר – if it opens into middle of רחבה – only applies if מבוי not directly facing רה"ר
 3. **משושיא**: היתר – only if it opens to רבים של רחבה
 - a) *But*: if owned by individual, he may decide to build there → רחבה
 - b) *Support*: for distinction between רחבה של רבים to רחבה של יחיד
 - i. *Story*: מבוי – one side opened up to a sea and the other to אשפה
 - a. **רב**: wouldn't permit nor forbid (explicitly)
 - b. *Wouldn't forbid*: since there are real מחיצות currently there
 - c. *Wouldn't permit*: fear that either end might be altered into non-מחיצה (private)
 - ii. *Note*: we aren't generally concerned that אשפה will be modified (per עירובין י:ז)
 - a. *Rather*: since that is אשפה דרבים, no concern; here it is דיחיד אשפה
 - iii. **רבנן** (of **רב**): according to יוסף בר אבדימי – explicitly prohibited מבוי (הלכה – ר"נ)
 - iv. *Alternate*: they explicitly permitted מבוי (ר"נ – not the הלכה)
 4. **מרימר**: wouldn't rely on the sea in סורא; set up nets at ends of מבויות
 5. **סורא**: an "L"-shaped מבוי was "fixed" with a mat at the bend
 - c) *Unacceptable solution*: according to רב, it is מפולש and requires צורה
 - d) *And*: according to שמואל, requires proper לחי
 - i. *However*: if the mat were tied to the wall such that it wouldn't blow away,
 - ii. *Then*: it would be considered a valid לחי